Contents

TERMS USED IN THIS BOOKLET 1
A NOTE ON THE MASAA-IL IN THIS BOOKLET 3
1) DEFINITION OF TARAWEEH 3
2) THE NIYYAT FOR TARAWEEH SALAAH 4
3) THE NUMBER OF RAKAATS IN TARAWEEH 5
4) THE POSITION OF TARAWEEH IN ISLAM..... 6
5) THE TIME FOR TARAWEEH SALAAH..... 6
6) THE METHOD OF TARAWEEH SALAAH 8
7) TARAWEEH SALAAH IN JAMAAT..... 10
8) QIRAAT AND KHATAM OF QURAN IN TARAWEEH SALAAH..... 12
9) THE IMAM AND HAAFIZH OF TARAWEEH..... 18
10) RECITATION IN TARAWEEH 20
11) COMMON ERRORS THAT OCCUR IN TARAWEEH..... 22
A SPECIAL APPEAL TO HUFFAZ..... 24
SPIRITUAL ADVICE FOR ULAMA AND HUFFAAZ..... 25
RESPONSIBILITY OF THE QUR'AN 26
3 LEVELS AMONG THOSE CHOSEN BY ALLAH سُبْحَانَهُوَتَعَالَىٰ 27
MEANING OF THIS AYAT ACCORDING TO HADHRAT AISHA رَضِيَٱللَّهُعَنْهَا 29

BASIC RULES OF TARAWEEH

TERMS USED IN THIS BOOKLET

Understand and remember the following Arabic terms that appear on the following page, for these shall be used frequently in this booklet. Some technical terms in Arabic cannot be translated with just one English word or phrase. It is, therefore, easier and less time consuming just to use the Arabic terms after explaining their meanings and definitions.

SHAFA'	In Arabic this is spelt as **شَفْع.** There isa *fat-ha* on the 'sheen' and a *sukoon* (*jazm*) on the 'faa'. This means a set of two rakaats salaah.Plural of this is *Ashfaa*'. So, in a 20 rakaatsTaraweeh salaah there are 10 *Ashfaa*', that is, 10 sets of two rakaats.
QAUMAH	Standing up erect after ruku, before going into sajdah.
JALSAH	The sitting between two sujood.

QA'DAH ULA	This means the first sitting in a three or four rakaatfaradh salaah
QA'DAH AKHÎRAH	The last sitting of any salaah.
SALAAM	Turning the head to the right or left while saying *Assalaamu alaykum warahmatullaah.*
TARWEEHA	A set of four rakaats of Taraweeh salaah
MUSALLEE	The person offering salaah.
MUQTADEE	One reading salaah behind an Imam
HAAFIZA	A female who has memorised the Holy Quran
HAAFIZ	A male who has memorised the Quran
HUFFAZ	Plural of Haafiz
MASAA-IL	This is plural of *Mas'ala*, which means a rule of Shariah
SAAMI'	The Haafiz who stands behind to listen and correct the Imam leading the Taraweeh salaah.
SUBUH SADIQ	True dawn. This is the time when Sehri ends and Fajr starts
TILAAWAT, QIRAAT	Recitation of the Quran

A NOTE ON THE MASAA-IL IN THIS BOOKLET

- All the Masaa-il in this booklet are according to the Hanafi mazh-hab. Where necessary, we will make reference to the Shaafi'eemazh-hab.
- Most of the Masaa-il in this booklet apply to males and females. Any difference will be pointed out where necessary. Of course, rules pertaining to jamaat salaah will apply mainly to males.
- **Layout of the booklet:** The different headings have been numbered, and the *masaa-il* that appear under each heading have also been numbered separately. Therefore, if we refer to a particular *mas'ala* by stating 3(2), it means *mas'ala* number 2 under heading number 3, and so forth.

1) DEFINITION OF TARAWEEH

(1) The word 'taraweeh' is plural of 'tarweeha', which means to rest or to provide comfort. Actually, this salaah is named "taraweeh' because of the pause or rest that is taken after every 4 rakaats.

(2) It must be noted that the name 'taraweeh' was not used by Rasoolullah ﷺ or his Sahaaba رضي الله عنهم. Instead, during

those days Taraweeh was called 'Qiyaamul-Layl'. However, Taraweeh salaah was definitely performed by Rasoolullah ﷺ and the Sahaaba after him, as is mentioned further on in this booklet, under the heading 'THE NUMBER OF RAKAATS IN TARAWEEH.' The term 'Taraweeh' for the nocturnal salaah of Ramadaan came to be used after the times of the Sahaaba رضي الله عنهم. Islamic nomenclature or designating names to certain aspects of Shariah is nothing new and neither is there any Shar'ee prohibition in doing so.

2) THE NIYYAT FOR TARAWEEH SALAAH

(1) The one offering taraweeh should intend that he/she is offering the sunnat taraweeh or the sunnah salaah of Rasoolullah ﷺ.

(2) It is preferable to make a separate intention for each set of two rakaats, though it is also permissible to make one intention for the full twenty rakaats at the start.

(3) An Imam who is making only 4 or 6 rakaats of Taraweeh should make a niyyat of only the number of rakaats that he

is offering as Imam, not the full 20, even though he shall be reading the rest of the rakaats as a Muqtadi.

(4) If **one** niyyat was made for a fixed number of rakaats (6 or 8 or 20), as mentioned in the above masaa-il, but in between the units of two rakaats the musallee does an act that is not allowed in salaah, such as speaking, drinking water, etc. then such a musallee should repeat the niyyat for the rakaats that will follow. For example, a Haafiz is reading 6 rakaats of the twenty. He begins by making a niyyat for his 6 rakaats, but during the pause after 2 rakaats he drinks water or discusses an error with the Haafiz behind him; when he resumes, he should renew his niyyat for the next 4 rakaats.

3) THE NUMBER OF RAKAATS IN TARAWEEH

(1) All Ulema and Imams of Fiqh are unanimous that Taraweeh salaah consists of 20 Rakaats. This is also in accordance with the Hanafi and Shafi'ee Schools of Fiqh. Twenty rakaats of taraweeh is, therefore, the standard sunnah practice, not 8 rakaats, as some people claim. For

more details on the Shar'ee evidences for 20 rakaat Taraweeh, write to us for our booklet on the topic.

4) THE POSITION OF TARAWEEH IN ISLAM

(1) Taraweeh salaah is a sunnat act of worship. According to Imam Abu Hanifa it is asunnat-e-muakkada. This is a strong and emphasized sunnat; neglecting or omitting such a sunnah without a valid reason is sinful. However, the Taraweeh is not as strong as the 12 Sunan-e-Muakkada that have to be offered with the five daily faradh salaah. These are: 2 sunan before Fajr, 4 before Zuhr, 2 after Zuhr, 2 after Maghrib, and 2 after the faradh of Eshaa.

(2) Notwithstanding the above, missing Taraweeh salaah without a valid reason is sinful.

5) THE TIME FOR TARAWEEH SALAAH

(1) The time for Taraweeh is from after the Faradh of Eshaa till subuhsadiq (the time when Sehri ends). The entire night is the time for Taraweeh, though one may only read

it once the faradh of Eshaa is done. When sehri ends, the time for Taraweeh is over.

(2) Taraweeh cannot be performed before the faradh of Eshaa.

(3) If one had missed Taraweeh for some reason, it can still be offered at the time of Tahajjud, right up to the end of Sehri time.

(4) If one missed a few rakaats of taraweeh, these can be filled in any time after the Witr salaah, up to subuh saadiq.

(5) If one missed a few rakaats of Taraweeh behind the Imam, then these can also be filled in after the Witr salaah. In fact, for one making Taraweeh in jamaat, it is better to make up the missed rakaats after the Witr because doing it before the Witr will certainly result in more rakaats being missed.

(6) Once subuh sadiq occurs and one had not yet made taraweeh for that night, the time has elapsed and there is no qadha for the missed Taraweeh salaah. If one had missed it without a valid reason, then the only recourse is tauba and istighfaar. If one had a valid reason such as illness or weakness then there is no sin at all.

6) THE METHOD OF TARAWEEH SALAAH

(1) Taraweeeh salaah is read in units of two rakaats. It is mustahabb to pause for a short while after every 4 rakaats, as well as after the completion of the 20th rakaat, before the Witr salaah. The 4 rakaats of Taraweeh is called 'Tarweeha'.

(2) The pause after each tarweeha should not be very long, and even if this pause is left out, there is no sin or deficiency in the Taraweeh.

(3) For females, it will be permissible to read the Taraweeh salaah in units of 4 rakaats, with one salaam at the end. However, they must sit for Tashahhud after 2 rakaats, or else that salaah will not be valid.

(4) Men may also read the Taraweeh in units of 4 rakaats, but that is not the preferred method for men folk.

(5) One who is reading 4 rakaats at a time should make the niyyat of 4 rakaats.

(6) If afemale is tired or feeling weak, she may sit and offer the Taraweeh salaah. This sitting should be in the position of tashahhud, and a proper sajda must be made. However,

the thawab for reward for reading Taraweeh in a sitting position is half of the normal standing Taraweeh.

(7) During the pause after every Tarweeha, one may engage in dua, or zhikr, or tilaawat of Quran, or just sit silent. There is no specific dua to be read after every Shafa' or Tarweeha.

(8) Some books of Fiqh suggest the following dua to be read after every *tarweeha*. However, this dua is not a sunnatdua, because it is not established from authentic ahadeeth. Therefore, if this dua is read, it should not be done as a sunnah practice, nor should it be done in chorus by the Jamaat, and at times it should be left out.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ، سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ، سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ، سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ، نَسْأَلُك الْجَنَّةَ وَنَعُوذُ بِك مِنْ النَّار

(9) It is permissible to make a dua after the 20 Rakaats of Taraweeh, before making the Witr salaah. But this is not a

sunnat practice, so if one does not make a dua, there is no sin for the omission.

(10) The practice of people reading salawaat and dua loudly in congregation between the *Ashfaa'* of Taraweeh is not established from any Shar'ee proof. Such a practice is undoubtedly a bid'ah.

7) TARAWEEH SALAAH IN JAMAAT

(1) It is sunnatalal-kifaayah to offer Taraweeh salaah in congregation in the Musjid. This means that if people do not read the Taraweeh salaah in jamaat form in the musjid, then the entire community is sinful, even though people may be reading Taraweeh in jamaat form at other venues. The Musjid Taraweeh must be upheld by a group of people in the Musjid of each locality.

(2) It is makrooh to have more than one Taraweeh Jamaat in the same Musjid.

(3) If the Musjid has adjacent classrooms, then Taraweeh salaah may be read in those classrooms, while the main jamaat continues inside the Musjid. However, there must be no disturbance from the classrooms to the Jamaat in the Musjid.

(4) Besides the jamaat in the Musjid, Taraweeh may be performed at home **individually** or in **jamaat form**. However, those who offer Taraweeh at home or in any venue besides the musjid, should first perform the faradh of Eshaa with jamaat in the Musjid. Thereafter they may leave the Musjid to offer the Taraweeh and Witr elsewhere. It is not necessary for them to come back to the Musjid for the Witr salaah. If musjid is situated far from the venue where Taraweeh is being performed, it will be permissinle to offer the Eshaa salaah in jamaat at the same venue.

(5) Witr salaah is offered with Jamaat only in the month of Ramadaan. It is not permissible to read Witr in jamaat outside Ramadaan.

(6) If the Quran is completed before the end of Ramadaan, Taraweeh still remains sunnat during the rest of the nights of Ramadaan. People should not then abandon the Taraweeh Salaah for the last few nights. Taraweeh salaah itself is one sunnat of Ramadaan, while Khatam of the Quran is another sunnat.

(7) One who missed one rakaat of a *Shafa'* (a set of two rakaats) behind the Imam, should make up the missed rakaat after the Imam makes salaam, as is usually done for

other namaazes. When filling in that missed rakaat, he may read any Surah he wishes. Of course, missing one rakaat will mean that the qiraat of that rakaat was also missed, and this in turn means that the Quran for that musallee will not be complete.

8) QIRAAT AND KHATAM OF QURAN IN TARAWEEH SALAAH

(1) It is sunnaat-e-muakkada to make a khatam or complete recital of the Quran in Taraweeh salaah. This means that this sunnat should not be omitted just because of laziness or laxity.

(2) According to some Ulema it is makrooh to make a khatam before the 21st Taraweeh. (Halabah)

(3) **Rukoos in the Quran:** The Ulema of the past had divided the Quran into 540 rukoos. If one rukoo' is recited in each rakaat of Taraweeh every night, the Quran will be completed exactly on the 27th night of Ramadaan.

(4) It is preferable to make a khatam on the twenty seventh night of Ramadaan, or on the odd nights after the 21st. This includes the 23rd, 25th, and 29th nights of Ramadaan.

However, it must not be regarded as necessary to make a khatam only on the 27th night of Ramadaan. Nowadays, most Masaajid have made this an absolute must, and will not make the Quran khatam on any other night. In addition to this, the 27th night is also a night when many unnecessary and innovative customs are observed. It is true that the majority of Ulema believes that the 27th night of Ramadaan is *Laylatul-Qadr*, but this means that this is a night for additional acts of worship such as zhikr, dua, istighfaar, salawaat, tilaawat of Quran and nawaafil. There is no basis in Quran or Sunnah for the observance of customary and specific gatherings on this night. It is also not necessary to confine the khatam of the Quran in Taraweeh to this particular night. At times the huffaz should complete their Quran on other nights besides the twenty seventh night of Ramadaan as well. Though preference should be given to the odd nights, but that too, is not a must. One may complete the Quran on the even nights as well. There is no sin and abomination in this. It is a rule of Shariah, that collective acts of worship that are of a mustahabb or optional nature, should not be observed so rigidly that people begin to regard it as necessary or compulsory.

(5) **Making a khatam in 3 nights or less:** It is a practice in some places to make a khatam of the Quran in three nights during Ramadaan. This means reciting 10 paras (juz) per night. It also means reciting half a juz in one rakaat. Sometimes one Haafiz will accomplish this, and at times a few huffaz come together to do this khatam. On such occasions gross neglect of Taraweeh among the Muqtadees takes place. Some will sit down when standing becomes too tedious; others will only join after the Imam has read a few paras; some will leave after 6 or 8 rakaats. There were instances of people enjoying refreshment while the Taraweeh was still in progress. If such discrepancies and irregularities occur, it is better that the Huffaz make such a khatam without any muqtadees, at a private venue. The sin of making a mockery of the Taraweeh salaah is far more serious than making a khatam within 3 nights.

(6) **Making a khatam of Quran in one night:** This is indeed a laudable practice, but should not be done in jamaat form for the same reasons mentioned in (4) above. In fact, the qiyaam in such a khatam is far more taxing on the muqtadees. There are many incidents of our pious predecessors making a khatam of Quran in one night, but this was never done in Jamaat form. Furthermore, this is not a practice that is advertised or publicized.

(7) **THE METHOD OF COMPLETING THE QURAN IN TARAWEEH**: The usual and common method of khatam in Taraweeh is to recite till Surah Naas in the 19th rakaat, and to recite the first five verse of Surah Baqarah in the 20th rakaat. After this the Imam goes into ruku' and completes the salaah as normal. Thereafter the Imam and muqtadees will engage in dua.

(8) **The Dua after Khatam:** In the Shafi'ee and Hanafi mazhaahib, it is not a sunnah to make dua in the last rakaat of Taraweeh after completing the Quran, as is the current practice of the Imams in Saudi Arabia. To do so is makrooh, though such a practice does not nullify the salaah. This practice is neither established from any hadeeth,nor from any practice of the Sahaaba, nor has it been mentioned by the Imams of the four mazhaahib. However, the Imams in Makka Shareef and Madinah Shareef usually follow the Hambali mazh-hab, and according to latter Hambali Scholars, when the Imam completes the first five verses of Surah Baqarah in the last rakaat of Taraweeh, he will raise his hands and make dua in the salaah before going into Ruku. According to us this is not permitted in Salaah.

(9) If in any musjid the Imam is not making a khatam of Quran in Taraweeh, or the appointed Huffaz have completed their khatam for Ramadaan, then it is preferable to read complete surahs in the rakaats of taraweeh instead of reading random verses or a few verses from one Surah in each rakaats. This means reading one short Surah in each of the twenty rakaats. There are two ways that this could be done. Generally, Imams will read from Surah Feel (Alam Tara Kayfa) till Surah Naas in the first 10 rakaats. This is a total of 10 Suras, so one Surah will be read in each rakaat. For the next 10 rakaats, the same Surahs will be repeated. Thus, the last 10 Suras of the Holy Quran will be recited in the full 20 rakaats of Taraweeh.

(10) The other method which is mentioned in the Fiqh kitabs, though is seldom practiced, is to read on Surah from Surah Takaathur (Alhaakumut-Takhaathur) till Surah Lahab (Tabbat Yadaa) in the first rakaat of each *shafa'*, and Surah Ikhlaas in every second rakaat. For example, in the first takaat of Taraweeh, Surah Takaathur will be recited, and in the second rakaat Surah Ikhlaas; in the third rakaat the Surah after Takaathur will be recited, which is Suratul-Asr, and in the fourth rakaat Surah Ikhlaas will again be recited. This system will continue till

the 19th rakaat, in which Surah Lahab will be recited and, in the 20th rakaat, Surah Ikhlaas. In this manner, one will end up reading Surah Lahab and Surah Ihklaas in the last *Shafa'* of Taraweeh. Either method is permissible and acceptable. Preference is given to reading complete or whole suras in each rakaat.

(11) Although the above method of reciting complete Surahs in each rakaat of Taraweeh is a preferred way of Qiraat, it is also permissible to read random verses from different Surahs in the Taraweeh.

(12) We advise the Imams to recite short suras in the Faradh of Eshaa during Ramadaan, such as Sura Tariq, Shams, Dhuhaa, Teen, Qadr, etc., because the jamaat will be standing up for long rakaats during Taraweeh.

(13) It is permissible for a female Haafiza to make a khatam of the Holy Quran in Taraweeh salaah at home, and she may recite aloud, since there will be no non-mehram in hearing distance.

(14) Females are not allowed to make Taraweeh salaah in Jamaat. For females, it is sunnat to read the Taraweeh individually.

(15) In order for the khatam to be complete, it is necessary to read the full Bismillah aloud at least once at the start of any Surah during Taraweeh. This can be done right at the start of the Quran when beginning Surah Baqarah, or at the start of any random Surah. It is not necessary to read bismillah aloud only before Surah 'Alaq (Iqra'). To regard this as a sunnah practice is false.

(16) It is makrooh for Hanafis to read Bismillah aloud before every Surah in Taraweeh salaah. Instead, the Bismillah should be said softly when starting a new Surah in Salaah. Of course, reading *Bismillah aloud* before a new Surah is sunnah for those who follow the Shaafi'ee mazh-hab.

9) THE IMAM AND HAAFIZH OF TARAWEEH

(1) The Imam of the Musjid, if he is a haafizul-quran, has more right than other huffaz to lead the Taraweeh prayer in his musjid. Since the right to Taraweeh imaamat is his, he may willingly relinquish that right and allow other Huffaz to lead the Taraweeh prayers. The trustees have no say in this matter. This is the prerogative of the appointed Imam. If the trustees wish to invite other huffaz for

Taraweeh in their musjid, they need the consent of the Imam.

(2) If the Imam is not a Haafiz then the trustees may invite other huffaz to lead the Taraweeh salaah.

(3) Likewise, if the Imam's choice of huffaz is not compatible with Shariah, as in the case of a Haafiz who is clean shave or who trims the beard, then the trustees can overrule the Imam.

(4) It is not permissible to appoint a Haafiz who shaves or trims his beard to lead Taraweeh in a Musjid. Likewise, a Haafiz who sins openly should not be appointed as the Imam for Taraweeh in the Musjid. Some huffaz grow their beards only in Ramadaan. After Ramadaan the beard is either shaven or trimmed. These huffaz, too, fall within the category mentioned above.

(5) It is not permissible for a Haafiz to take money in lieu of Taraweeh. In places where the custom is to award the Huffaz with cash money, or it is a known fact that the Jamaat or Trustees will be giving cash to the Huffaz after the Quran has been completed, it is still not permissible to accept such payment, even though there was no stipulation of payment or a fixed agreement beforehand.

The prevalent custom in any place is akin to a prior agreement.

(6) Where there is no such custom prevailing (of giving cash to the Huffaz), and a Haafiz is granted a gift from one or more musallees, it will be permissible for him to accept it.

(7) It is not permissible for a boy who is not yet baaligh to lead adults and baaligh people in Taraweeh salaah. However, such a boy is allowed lead other naa-baaligh children in Taraweeh salaah. In fact, this is something that should be encouraged, so that the young huffaz are groomed and prepared to lead the Taraweeh when they eventually become baaligh. But such jamaats of naa-baaligh children should be held in homes or madresa classrooms, not in the Masaajid.

10) RECITATION IN TARAWEEH

(1) The Imam or Haafiz leading the Taraweeh should endeavour to recite at a moderate pace: neither too fast, nor too slow.

(2) He should ensure that the makhaarij of huroof are correctly pronounced, the basic madds are fulfilled, and

words are uttered clearly. The Haafiz should recite in such a manner that a non-Haafiz or one who cannot recite the Quran, can make out what is being recited. Unfortunately, some Huffaz read so fast that even a seasoned Haafiz has difficulty in making out what is being recited. Such fast reading and mumbling and jumbling of the Kalaam of Allah have been condemned in the hadeeth.

(3) The Haafiz should space out his section of Quran for Taraweeh in such a manner that all the rakaats are more or less of equal length. This is part of the etiquette of Taraweeh qiraat.

(4) In the Hanafi mazhab, it is not permissible for the Imam to look in the Quran while leading the salaah. This will nullify the salaah. It is also not permissible for the *Saami'* to be looking in the Quran when standing behind the Imam to rectify mistakes. If the Imam accepts the rectification from such a Saami', the salaah will break.

(5) In the Shaafi'ee and Hambali mazhahib all of the above is valid and will not nullify the salaah.

(6) **Note:** In cases where the jamaat consists of both Shaafi'ee and Hanafi musallees, the practice of looking in the Quran while leading the salaah or while being a Saami' should

not be done, so that the salaah of the Hanafi followers remains intact.

(7) The Imam of Taraweeh should not leave out the thana and durood. It is makrooh to leave out these azhkaar, as well as to leave out three tasbeehaat in ruku and sujood, just for the purpose of shortening the salaah. However, the Imam may leave out the dua after durood, at the end of salaah, or he may read a short dua, such *as ALLAAHUMMAGH-FIR LANA WAR HAMNAA.*

(8) It is improper for the Haafiz to read the tasbeehaat and azhkaar of salaah swiftly. Some Imams begin qiraat so quickly after the first takbeer that one wonders whether he had indeed said his thana or dua of istiftaah.

11) COMMON ERRORS THAT OCCUR IN TARAWEEH

(1) If a *Shafa'* is nullified for some reason, then the qiraat in those two rakaats has to be repeated so that the Khatam of the entire Quran is achieved.

(2) If the Imam, instead of sitting after 2 rakaats stood up for the third rakaat, then he should return to the sitting

position, read At-tahiyyat, make sajda sahu, and complete the salaah as normal. This salaah will be valid.

(3) In the above case, (standing up for the third rakaat without sitting) if the Imam continued into the fourth rakaat and completed four rakaats of taraweeh, then the second two rakaats are valid, while the first two rakaats are not counted. Those rakaats along with the qiraat will have to be repeated.

(4) If the Imam read three complete rakaats by mistake, then all three rakaats have to be repeated along with the qiraat made in therein.

(5) Mistakes that occur during the qiraat should be rectified immediately. If it was discovered after the night's Taraweeh has been completed that a major error occurred which nullified the salaah, then the qiraat made in those two rakaats have to be repeated the next night. Furthermore, it will be preferable for the muqtadees to repeat those two rakaats individually any time during the course of that night. (Also see section 3 for qadha of Taraweeh)

(6) If one word, or one or more verses were left out during Taraweeh, or these were read incorrectly, thenthe errors or omissions can be rectified the next night before resuming

the new tilaawat. Ideally, the huffaz should resume the new tilaawat from the point where the mistake was made, thus preserving the sequence of the Quranic verses. However, if this will unduly lengthen the duration of the Taraweeh for that night, then it is also permissible just to make the rectifications and continue from where the tilaawat stopped the previous night.

A SPECIAL APPEAL TO HUFFAZ

Taraweeh is a special occasion for the Huffaz to solidify and consolidate their hifz. A Haafiz should, therefore, be eager to perform as much rakaats of Taraweeh as possible, if given the opportunity. I find it strange that in some Masajid a Haafiz is happy to settle for just 4 rakaats of Taraweeh, while sharing with other Huffaz. In some instances, the issue is even more pathetic: a Haafiz is given just 2 rakaats of Taraweeh! One wonders whether the purpose is just to get some “show” by standing in front of a larger audience in the Musjid, no matter if he has to read only 2 rakaats of Taraweeh. Taraweeh salaah is not an occasion of entertainment and show. Instead, it is a highly significant ibaadat that one should use to gain closeness to Allah and maximum reward. The purpose of Taraweeh is to improve

one's Hifz and tilaawat. How this be attained by reading just a 2 rakaats or 4 rakaats out of 20?

Furthermore, huffaz are encouraged to make their own khatam in Tahajjud Salaah. If a hafiz recites at least one para in Tahajjud during Ramadaan, he can complete one round of tilaawat by the end of the month.

SPIRITUAL ADVICE FOR ULAMA AND HUFFAAZ

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴾ [فاطر: 32]

In this ayat, Allah سُبْحَانَهُوَتَعَالَى shows us the honour of the Ulama and the Huffaaz of the Ummah of Muhammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

"We granted the legacy of the Qur'an to those slaves of ours whom we have chosen." [35:32] This ayat tells us that when Allah سُبْحَانَهُوَتَعَالَى gives a person the Qur'an and the knowledge of the Qur'an, that person is among the chosen servants of Allah سُبْحَانَهُوَتَعَالَى. If you look in the Qur'an, this word "اصطفينا" is only used for the Ambiya عَلَيْهِمُٱلسَّلَامُ.

﴿ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴾ [آل عمران: 33]

"Allah سُبْحَانَهُوَتَعَالَى has chosen Adam عَلَيْهِٱلسَّلَامُ, Nouh عَلَيْهِٱلسَّلَامُ, the family of Ibrahim عَلَيْهِٱلسَّلَامُ and the family of Imraan عَلَيْهِٱلسَّلَامُ over the world." [3:33]

Allah سُبْحَانَهُوَتَعَالَى has given this Ummat a very special privilege. If you have got the Qur'an and the knowledge of the Qur'an, you are among the chosen servants of Allah سُبْحَانَهُوَتَعَالَى.

اورثنا: comes from the word Meerath (inheritance). A father dies and leaves behind an estate. The children inherit it free of charge. So اورثنا is like a Meerath (inheritance) which came down from Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, then the Sahaabah-e-Kiraam رَضِيَٱللَّهُعَنْهُمْ. We did nothing to earn this. That is why when a person becomes a Hafiz of the Qur'an, he should not say: "I became a Hafiz of the Qur'an", but he should say: "Allah سُبْحَانَهُوَتَعَالَى has granted me the Hifz of the Qur'an. Allah سُبْحَانَهُوَتَعَالَى has granted me the ability to memorise His book". If Allah سُبْحَانَهُوَتَعَالَى wanted, we would not have memorised one verse of His Qur'an. Allah سُبْحَانَهُوَتَعَالَى has chosen us by giving us the Qur'an. Whether you are an Aalim or a Hafiz, you need to believe that: "Allah سُبْحَانَهُوَتَعَالَى has chosen me".

RESPONSIBILITY OF THE QUR'AN

The responsibility of the Qur'an comes with certain qualities that we need to develop in ourselves. Allah سُبْحَانَهُوَتَعَالَى has chosen us for a certain task, we need to live up to that confidence that Allah سُبْحَانَهُوَتَعَالَى has placed on us, the confidence that Allah سُبْحَانَهُوَتَعَالَى has in us. It is as

though Allah سُبْحَانَهُوَتَعَالَى is saying: “That person is worthy of the Qur'an, so I am giving him the Qur'an”. If he was not worthy, Allah سُبْحَانَهُوَتَعَالَى would not have given him the Qur'an. How many people are there in the world, who try to memorise the Qur'an but they cannot complete it or they just cannot manage?

Allah سُبْحَانَهُوَتَعَالَى allows the youngsters and the big person / the young and old to memorise the Qur'an. It is only a big favour and the choice of Allah سُبْحَانَهُوَتَعَالَى. It is a privilege that Allah سُبْحَانَهُوَتَعَالَى grants. We do not earn it. We do not even deserve it.

Allah سُبْحَانَهُوَتَعَالَى decided that He wants to give it to us. We say: “O Allah, we accept this Amaanat (trust).” Now we need to abide to the dictate and certain qualities that come with that Amaanat (trust).

3 LEVELS AMONG THOSE CHOSEN BY ALLAH سُبْحَانَهُوَتَعَالَى

Thaabit bin Bunani رَحِمَهُ ٱللَّهُ said: I went to Damascus. I came in the Masjid and I sat next to an elderly person but I did not know who that person was. I just arrived and made 2 Rak'aat of Tahiyyatul Masjid and said:

اللّٰهُمَّ اٰنِسْ وَحْشَتِي وَارْحَمْ غُرْبَتِي وَيَسِّرْ لِيْ جَلِيْسًا صَالِحًا

O Allah, remove this loneliness and have mercy on me in this strange land (as first time I am coming here), and grant me a pious partner (someone whom I can associate with).

He made this Dua in a little bit raised voice. Abu Darda رَضِيَ اللَّهُ عَنْهُ was sitting next to him. He turned to him and said: "If you are sincere in this Dua of yours, then I am more fortunate than you. Why? Because Allah سُبْحَانَهُ وَتَعَالَى answered your Dua through me as I can be the person that you want. (Obviously, he was a Sahaabi and a Sahaabi knows his Maqaam and status). Then he mentions this particular ayat (mentioned at the beginning) to Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ and tells him: I will share with you something I heard from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Allah سُبْحَانَهُ وَتَعَالَى gave this Qur'an to His choicest servant and Allah سُبْحَانَهُ وَتَعَالَى said there are 3 groups among them and all of them will go to Jannah:

The first group is فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ : "Those who committed Zulm (oppression) on themselves." They are those groups of Muslim who are on the path of Iemaan. They made certain mistakes in their life, but they made Taubah before they died. So Allah سُبْحَانَهُ وَتَعَالَى accepted their Taubah and they will go to Jannah.

The second group is وَمِنْهُمْ مُقْتَصِدٌ : "Those who are moderate in their A'maal (actions). They do all good things but now and then, they commit a sin and quickly they make Taubah.

The third group is the highest group : وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ "Those who have gone far ahead with the good deeds."

MEANING OF THIS AYAT ACCORDING TO HADHRAT AISHA رَضِيَ اللهُ عَنْهَا

We learn Tawadhu (humility) from the following story. Someone asked Hazrat Aisha رَضِيَ اللهُ عَنْهَا what this ayat means and she replied:

سَابِقٌ بِالْخَيْرَاتِ: They are the Ambiya عَلَيْهِمُ السَّلَامُ and the Sulaha (the pious people) of the Ummah.

مُقْتَصِدٌ: They are those who do all the Faraz and Waajib of Islaam and then they make few mistakes. Allah سُبْحَانَهُ وَتَعَالَى will overlook that.

فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ: People like you and me.

(Imagine what Tawaadhu that was, Hazrat Aisha رَضِيَ اللهُ عَنْهَا was such a great lady in this Ummah. The Mufti of this Ummah among the females but she says: “People who commit Zulm (oppression) are people like you and I.”

We make mistakes and we hope that Allah سُبْحَانَهُ وَتَعَالَى will grant us Jannah. So we also make Dua: Ya Allah, we only put our hope in You that You will take us to Jannah, that You will grant us Your Maghfirat (forgiveness), and your pleasure which is of course, far greater than Jannah.

Finally to sum up: We got Qur'an. We should sit down and ponder: “Ya Allah, You gave us this Qur'an, what a Ni'mat (favour) and a gift! You allow us to stand in front and lead people in Salaah. What a great Ni'mat (favour) that is! We need to pay Allah سُبْحَانَهُ وَتَعَالَى back. We need

to reciprocate in regards to our A'maal (actions). Let us abide by the teaching of the Qur'an, develop the Akhlaaq (character) of the Qur'an and the Akhlaaq of Rasoulullah ﷺ.